7: Joest--55 [3] E-5 (no date) 1882 Formosan Aborigines
116, 144, 437, 563 Pepo-hoan

Marriages between Chinese, especially the Hakkas, and Formosan women, occur frequently. Thus a distinct racial group, the Pepohoan, has been formed; they usually form the intermediaries in barter.

7: Joest--55 [4] E-5 (no date) 1882 Formosan Aborigines
116, 224, 286, 437

The chief articles of exchange are Chinese products such as rifles, powder, brandy, knives, glass beads, and sometimes red flannel, from which the native women pull out the threads to use in their own woven garments. In exchange for this the aborigines offer camphor, the skin of certain animals, dried and smoked meat from deer, boars, and bears, as well as antlers and their native woven cloth which is extremely durable.

7: Joest--62 [6] E-5 (no date) 1882 Formosan Aborigines
116, 437, 562, 791, 888 Chin-hoan

There are no priests among the Chinwans, but some women hold the office of sooth-sayer. Old women seem to have a great deal of influence. I often saw them giving orders even to experienced warriors or swearing at them if they did not demand enough red flannel as payment for an object. During my entire stay with the Chinwans, however, they never stole anything from me, although I had to pay a high price for everything I bought from them.

11: Haguenauer--30 T-3 (no date) 1929 Formosan Aborigines
116, 437, 625

The policeman of the savage zone has an entirely different task than his collegues of the metropolis; he is essentially a director of public works, a professor of agriculture, a teacher and a councillor. The policeman even engages in commerce, but it is of a very special kind, for he does not deal in money; there is a fixed rate for bartered products, and according to that he takes the savage goods and exchanges them for sabre blades, knives, pieces of glass, sauce pans, thread, matches, and alcohol.

14: Tamai--96 [5] J-2 (1896) 1896 Formosan Aborigines
116, 224, 281, 262, 437 Chin-hoan

The Tschinwans use the hide of the animals they eat as raincoats or for barter with the Formosans and Chinese. They cut off only the hair of bears and monkeys and eat the skin.

16: Müller--233 [7] U-3 (no date) 1910 Formosan Aborigines
116, 411, 437

Firearms consist chiefly of Mauser rifles or modern hand arms which they obtain through barter from the Chinese. They take off everything that tends to make the rifle heavy, sometimes even the sight. They also get gunpowder and ammunition from the Chinese. Guns with matchlocks, which formerly were used by everyone, today are hardly used at all.

16: Müller--234 [5] U-3 (no date) 1910 Formosan Aborigines
116, 241, 437

Since the amount the aborigines harvest falls far short of the amount they need, they are dependent to a large extent on barter with the Chinese. The articles which they are able to offer in exchange consist of the antlers and hide of stags, as well as cloth which they themselves have made; for these the Chinese give them rice and other articles of nourishment.

19: Guérin and Bernard--567 116, 437, 563 G-3 (ca. 1866) 1868 Formosan Aborigines

A good many Chinese live on fortified farms which are dotted here and there at the foot of the mountains. Some of them are centers for trade and barter, especially those where there is a savage who has married a Chinese. These women are the natural mediators, and then there are also the half-breeds.

22: Wiedfeldt--16 [3] F-5 (1913) 1914 Formosan Aborigines
116, 224, 281, 437 Atayal

Every hunt lasts about a week, during which time the hunter lives off his booty. In general, they bring back little meat, which is then consumed at once, for the most part. They throw away the skins, which they do not need in their climate, and which they do not know how to tan, either. Recently, a few tribes near the frontier have begun to use them for barter with the Japanese.

31: Hofmann--607-608 N-3 (1909) 1912 Formosan Aborigines-1-2
116, 131, 437, 712

The border between the cultivated land and that belonging to the aborigines is protected by a method protected by a method which had been perfected by the Chinese settlers and which the Japanese have taken over and modernized. The pioneers had set up a wall, like a small wall of China, along the extreme boundary of the conquered territory; guards were stationed at regular intervals to resist all attempts of the aborigines to break through the wall. The Chinese had trained some troops especially for this purpose. The Japanese restored these Ayu Lines; they stationed guards at intervals of 300 meters and set up fortresses at longer intervals. Thus the boundary is protected by an organized military police who must live in this dangerous region with their families throughout the entire year. There is a permanent state of war. The soldiers shoot all Malayans at sight, while the Japanese and Chinese in this region are never safe. I walked along this line for several kilometers. The Japanese have taken [608] advantage of all the natural fortifications; the wall is set up along the crest of the hills. In the section I visited the line had been moved further up the mountains recently to include the newly conquered territory. The innovation consists in the barbed wire which is strung along the entire line, 170 kilometers long in all; this serves to conduct an electric current with high voltage. To touch the wire would therefore be fatal. The guards make use of the electric current only in times of great danger, especially at night. By thus isolating the aborigines entirely, and preventing the greedy Chinese from smuggling, an occupation in which they are always engaged in spite of the hazards which attend it, the Japanese

hope eventually to wear down the resistance of the Seiban. It is through the smugglers that the aborigines obtain their powder and ammunition as well as salt; without these they cannot wage the battle for their existence for very long. They are still able to obtain these necessities, however, and it is characteristic of the greed of the Chinese that more of them are killed by the electric wire than by the aborigines themselves; I learned this fact from the district officer in Banshoryo, the main locality of that district. So far, eleven Chinese and only two natives had been killed by the electric wire. For barter between the aborigines and the Chinese, the antlers of deer killed by the latter are an important article of exchange. The Chinese pulverize these and use them for medicinal purposes; they pay a high price for them. The natives avoid the dangerous electrical wire by passing through the raging torrents in the valleys; the Japanese call the river which cuts through the boundary at the point where we passed it Kubitorigawa, that is, the river of headhunting.

40: Kirk --13 [2] S-2 (no date) 1941 Formosan Aborigines
116, 411, 437, 486, 712, 177.43 Japanese

"According to Japanese reports, these outposts of the Empire are no longer sorely needed. (2) The wire fence is not electrified, and the guard line is no longer heavily

2. Yosaburo Takekoshi, Japanese Rule in Formosa (New York: Longmans, Green and Company, 1907).

patrolled. Certain Japanese traders who obtain special permits may go beyond the guard lines and barter with the natives, but they must not bring into the mountains either arms or ammunition. Consequently, the only way the primitive can get modern weapons is by smuggling them into the hills."

34: Del Re--19-20 U-4 (no date) No Date Formosan-Aborigines
116, 619, 621, 183, 577, 421, 437 Yami

"The above [MLB: reluctance of Yami youths to enter government service] follows naturally from the basic principle of [20] their community life, namely that all members of the tribe have full and equal rights and freedom of action limited only by tribal custom which represents the collective will of the community freely accepted by and identifired with that of the individual. This also finds practical expression in their communal attitude towards all except a very few strictly personal belongings such as small canoes and ornaments. Everything else is held in common by the village. Uncultivated land, or land that has ceased to be cultivated, is the property of the community, but anyone who so wishes may take and cultivate it and in this sense it may be called his. Should he allow it to run wild, however, he cannot prevent another from cultivating it and enjoying its fruits. The large canoes and articles of clothing are also communal. In the event of a native wishing for something in the temporary possession of another he need only ask the present owner for it, but is in turn expected, as a matter of course, to do likewise. Such transactions are not necessarily in the nature of an exchange nor is a regular system of barter practised except for goods from outside."

34: Del Re--23 U-4 (no date) No Date Formosan Aborigines
116, 625, 437, 178, 415, 396, 531 Yami

"Besides acting as schoolmasters and, when necessary, as doctors, the police control (as in the case of other tribes) the exchange of local products against implements imported from Formosa, which are replacing the primitive stone and shell ones used for cultivating the land, or for working wood out of which they make their domestic utensils, some of which are very handsomely carved. The Yami are particularly skilful in building canoes, no less graceful than swift and seaworthy, decorated with elaborate designs and painted sometimes in red, white and black."

37: Steere--313-314 S-3 (1873-74?) 1875 Formosan Aborigines
116, 437, 487, 493 Chin-hoan

"The Kale-whan are in the habit of coming down every third day to trade with the Pepo-whans in the mouth of a large ravine that opens into the plain. The Pepo-whans have a well-beaten cart road leading to the market place, and some fifteen carts, each drawn by two buffaloes, wound creaking along the base of the mountains to the general rendezvous. The day we visited them I noticed [314] that all the time the bartering was going on two or three of each party, savages and Pepo-whans, held upright long lances in the center of the market-place as if this was a signal of peaceful trade. The Kale-whan brought down back loads of wood and grass which they traded for a little cloth and salt and rum, this latter being an article as eagerly desired by these savages as by other savages the world over."

39: Wiedfeldt--12 [2] F-3 (1913) 1917 Formosan Aborigines
116, 156, 437 Atayal

The Atayals are shrewd, and know how to act with thought and calculation in everything that concerns their vital needs. Among the border tribes, they have learned how to trade quickly, and they are quick to press their own advantage, the women in barter with the Japanese traders, and the men in their political dealings with the Japanese officials.

40: Kirk--15 [2] S-2 (no date) 1941 Formosan Aborigines
116, 437, 625

"The Japanese claim that the savages know nothing about business and that the usual run of merchants and traders take an unfair advantage when they get a chance to bartar with the natives. Consequently, the policeman assumes complete control over native affairs and decides with whom the primitives are to trade."